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PLATO'S PHILOSOPHY IN INTERDISCIPLINARY CONTEXT

ABSTRACTS

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why Crassus was a successful statesman. Cicero may bracket his own memorial through the *Phaedrus* because we may suspect that in some respect he has exaggerated Crassus. On his stated view, Crassus was supremely learned, and his oratory derived from his broad education. The *De oratore* as a whole gives a conjectural explanation of why Crassus was a good orator. But we should be able to imagine that Crassus' criticism of Philippus was possible even on the opposing popular interpretation that Crassus was not very learned. If the reader does not share Cicero's view of what made Crassus great, he has himself given her the interpretive method to read those conjectural parts differently – as an amusement, *per* the *Phaedrus*.

Silva Petrosyan

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David the Invincible as a Follower of Plato's Philosophy of the Care of the Soul

Plato's multifaceted philosophy deeply influenced the civilized world for many centuries, and Armenian thinking elite is not an exception. After creation of the Armenian alphabet by St. Mesrop Mashtots in the beginning of the V century, groups of Armenian translators began rendering the texts of the ancient great thinkers, especially Plato and Aristotle, to outline philo-

sophical foundations of their own world-view. David the Invin- cible, Armenian neoplatonic philosopher of the V-VI centuries, visited Greek educational centers where studied antique Greek philosophy becoming a follower of Plato's approach of the care of the Soul. After graduation David stayed in Alexandria as a professor for a long time and taught university courses on phi- losophy interpreting, particularly, works of Aristotle and Porphyry. The texts of his some lectures are extant both in Greek and in Armenian. Though his survived texts deal with the prob- lems of the first two years of university education, e. g. Aristote- lian corpus, they also bear the stamp of their author's thinking on the issues connected with the Plato's philosophy of the care of the soul. David admires Plato, using every chance to mention that Aristotle was not in antagonism with the teacher, but vice versa. In his most important work "Definitions of Philosophy" David interprets the meaning of philosophy wholly in the spirit of platonic approach of the self-perfection and thinking or caring about death ('melete tanatu'). David integrates Plato's philoso- phy in the Christian world-view optimistically stating that the perfect humans are philosophers who as a result of philosophical self-care of the soul acquire likeliness to God by knowledge, willpower and kindness.

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